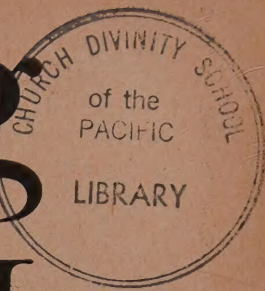


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15



Unholy Glee turned up in New London, Conn. [p. 19]

page 7:

Is the Welcome Mat Out to Puerto Ricans?

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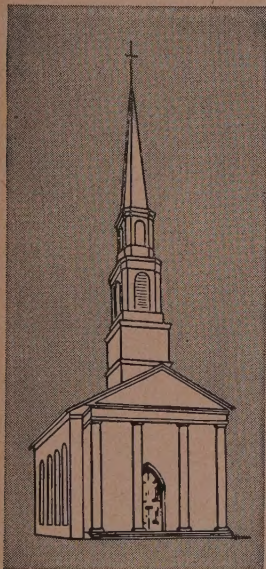
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The Living Church

Volume 138 Established 1878 Number 1

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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DEPARTMENTS

Big Picture	6	Letters
Books	20	News
Deaths	23	People and Places
Editorials	15	Sorts & Conditions

Talks with Teachers 4

ARTICLES

Convention Curtailment	Laman H. Bruner	11
The Bible and Murder	J. B. Glaser & W. R. Gilbert	14

THINGS TO COME

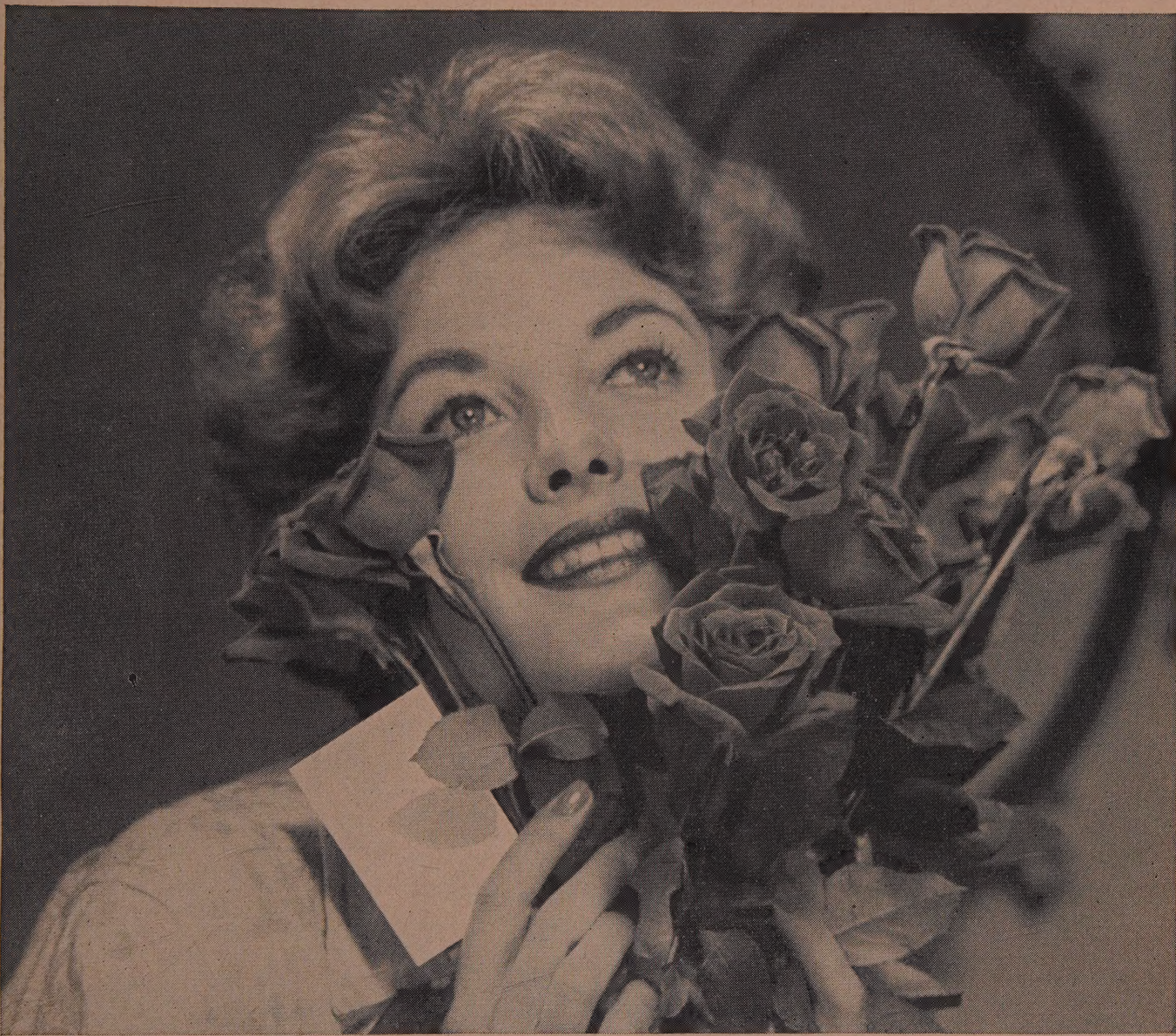
May

- Rogation Sunday
Indianapolis convention, to 4.
- Rogation Monday
Conventions of Washington and Pennsylvania.
- Rogation Tuesday
Conventions of Quincy, to 6; Chicago, to 6; Vermont, to 6; Colorado, to 7; Southern Ohio, to 6; Lexington, to 6; Upper South Carolina, to 6; Massachusetts; Southern Virginia; and New Jersey. Convocation of Wyoming, to 7.
- Rogation Wednesday
Convention of Western North Carolina, to 7.
- Ascension Day
Central New York to elect a coadjutor.
- Conventions of Central New York, to 9; and Erie, to 9.
Convocation of South Dakota, to 10.
- Convention of New Hampshire
- Sunday after Ascension
Religious Life Sunday
- Convention of West Missouri, to 12.
- Conventions of Pittsburgh; New York; New York; Rochester; Fond du Lac; West Virginia, to 13; Georgia, to 13; Iowa, to 13; and Western New York.
- Convention of North Carolina, to 14.
- Convention of Western Massachusetts.
- Whitsunday (Pentecost)
- Whit Monday

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press. THE LIVING CHURCH is published every week, dated Sunday, by the Church Literature Foundation, at 407 E. Michigan St., Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

SUBSCRIPTION RATES: \$8.50 for one year; \$15.00 for two years; \$19.50 for three years. Canadian postage, \$1.00 a year additional.

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TALKS WITH TEACHERS

Contact with the Home

Happily past are the days of the "sending" of children to Sunday school by parents who seldom went themselves — at least for the greater part of our membership. Parents now do come with their children, thanks to the prevalent family service. But, except in a few parishes, there seems to be little "take-home" of the experiences and teaching of Sunday. This may be so for several reasons: We ask and expect no regular homework. We provide no means for the parents to confer with the parish leaders about their children's training. Lessons are, in many cases, isolated anecdotes, with little carry-over between Sundays. We have built up high pressure records and award systems in which attendance is the only point noted, and performance and home activities are not noticed. What happens religiously in the homes of our boys and girls all through the week is not known. To tell the truth, we do not ask.

As a start in establishing closer relationships with the children's homes, and to open the way for better home-parish co-operation, three simple questionnaires were prepared, the first two to be done by the children, and the last by the parents themselves.

First presented to the teachers as a group, the question was raised, "What outward evidences of religion may be found in the homes of our pupils?" Few seemed to know which homes had Bibles, Prayer Books, or other articles. It was agreed that it would be an interesting activity project if the children were induced to explore their own homes and report just what they owned. This list was provided in quantities, and given out to all pupils (after proper warming up to the idea) to be brought back next Sunday:

Religious Books in Our Home

- (1) Bibles: Which of these versions? King James (Authorized)____. Revised Standard Version____. Other modern versions (list). Complete Bible including Apocrypha____. Bibles with O.T. and N.T.____. New Testament____. Psalms____.
- (2) Book of Common Prayer____. (3) The Hymnal 1940____. Other hymn books. (4) Devotional manuals, (titles). (5) Books of the Church's Teaching Series. (6) Bible Stories (list).
- (7) All other religious books, of any kind (give titles and publishers).

The replies created discussion in the older classes about the various forms of the Bible. Parents were clearly interested, and a number of homes made purchases. (We unearthed some Christian Science and Pastor Russell books, to the dismay of parents.) With all of the small-

er children, the parents had to fill out the form, and thus were involved.

After the results of this first search were utilized, a second list was given to the pupils, and returned with added interest and alacrity:

Religious Articles in Our Home

Make a list of all articles which have any connection with religion (except books). Describe them briefly. Make a drawing of any of them if you care to. Report these: Pictures, statues, wall crosses, crucifixes, crosses to wear, medals, phonograph records, prayer corner, prayer desk, etc. (Ask yourself "If anyone came into my home, what would they see that would make them know it is a Christian home?")

After some weeks, with parents showing much interest, we sent this questionnaire below to all parents by mail, with a covering letter. The response was not perfect of course, but the effort was fruitful.

A Questionnaire for Parents

- (1) What do you think your child has learned in the Church school this year?
 - (2) Are you in the habit of discussing with your child the meaning of his Sunday lesson and his grasp of it? — not just "What was the story about today?"
 - (3) We are frankly distressed about our teenage program. As you recall your teenage years in your home church, do you think that your parish provided experiences that were adequate, poor, negligible, etc.? We would appreciate your comment and suggestions.
 - (4) Would you approve of a change in our award system stressing not just attendance but making a large emphasis and some recording of homework such as: memorizing, daily prayers, character traits, and including Sunday worship with parents?
- Note: If you feel that you cannot reply under the form of this questionnaire, perhaps you will call on the rector and discuss your situation. (If no reply is made to this questionnaire, may we assume that you do not care to be involved in your child's religious training?)

Now, with all the replies in hand, what shall we propose for the future, starting in the fall? Can we now start several classes for parents? Offer a trained advisor for conferences? At least we have aroused interest, know our field better and have ammunition for our next campaign.

ANGLICAN CYCLE OF PRAYER

May

3. Gambia & Rio Pongas, West Africa
4. George, South Africa
5. Georgia, U.S.A.
6. Gibraltar, Europe
7. open
8. Gippsland, Australia
9. Glasgow & Galloway, Scotland

LETTERS

IVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. Most letters are abridged by the editors.)

What Have the Germans?

At the General Convention of 1958, I introduced motions, in the House of Deputies, which were referred respectively to the committee on canons and the committee on amendments to the constitution, reading as follows:

"Whereas the compulsory retirement of bishops upon their attaining the age of 72 years contravenes the traditional nature of their pastoral relationship as fathers-in-God, entered into by virtue of their consecration; be it

"Resolved that Sec. 7 of Canon 43 and ec. 8 of Article II of the Constitution be deleted. . . ."

Both committees reported back unfavorably, on the basis that the motion was "inexpedient" or some such nonsense. The matter was forcibly recalled to my attention by the voluntary retirement of Germany's President Adenauer at the age of 84. What do the Germans have which prevents their making the mistake which leads American Episcopalians to require the retirement of our bishops at 72?

(Ven. Canon) HARRY J. STRETCH
Archdeacon of Queens and Nassau
Diocese of Long Island
Garden City, N. Y.

How the Name Got Out

The article about where and when was the name "Protestant Episcopal" adopted [L.C., February 15] brought out some interesting facts regarding the title taken by the American Church after independence had been realized.

Now, I would like you to suggest to Mr. Shoemaker that he carry the subject further and tell how the new title was received by the dioceses outside of Maryland.

Certainly the new title had become fixed in the Church by 1789.

FRED G. MAHLER

Raleigh, N. C.

Author's Comment: "Protestant Episcopal," adopted in Maryland in 1780, lay virtually stillborn till 1785 when it diffused throughout the country, causing no comment. It was thereupon used interchangeably with: "the Church," "the Episcopal Church," "the American Episcopal Church," or "the Church of England."

ROBERT W. SHOEMAKER

Tragedy and Error

In printing the story you headlined "Tragedy at Sewanee" [L.C., April 5] you, like some other publications, were victims of errors in reporting which were probably passed on to you.

My son, Gareth Moultrie Ward, who was killed in the tragedy, was *not* handling the erringer when the fatal shot was fired. Had Gareth been in control of the gun, I am cer-

tain no one would have been harmed. He was too well schooled in handling firearms, loaded or "unloaded." I was certain that he was not in control of the pistol even when the first erroneous reports reached me. And I was proved right.

It is well and good for you and others to protect the name of the young lad who fired the fatal shot, but it is certainly a frightful injustice to damn a dead man with complicity in his own death when he is not guilty. And I cannot help but deplore the fact that the first efforts to protect the name of the boy who fired the shot resulted in such confusion that even the inexcusably tardy notices of Gareth's death left several of his close relatives under the impression that Gareth had, at least accidentally, destroyed himself. This was cleared up only by persistent investigations by Clark Porteous, of the Memphis Press-Scimitar, and my brother, Rear Admiral Chester Ward, judge advocate general of the Navy, who investigated the accident for my family.

It is my heartfelt wish that you publish this letter and set the record straight.

JOHN MOULTRIE WARD, JR.
New York, N. Y.

Understanding Latin America

According to a recent notice in your magazine [L.C., March 8], President Luis Somoza, of Nicaragua, will be honorary chairman of our new Episcopal clinic in Managua, the capital of the nation.

Although I am not aware of all the circumstances surrounding the case, and while I do not wish to be unduly critical of our leaders in the district of Central America, as an Episcopalian and as a Latin American I regret that this is being done. The appointment of a dictator — of whose regime we Spanish-speaking Americans are ashamed — to such an honorary position, might prove to be a handicap in the progress of a missionary district which, otherwise, looks so promising.

I have great respect for Bishop Richards of Central America and I am sure that he is trying to do the best he can — I have hesitated, therefore, in making this criticism which, of course, need not apply to him at all, as, having come out of a dictatorship, I am aware of the fact that circumstances may force people to do things they would not do of their own will.

Interested as I am in the welfare of the Church at large, and on the basis of our very recent experiences in Cuba, I am afraid that, once more, a lack of understanding of Latin America may have led to this unfortunate appointment, although I hope that it has been, under the circumstances, a self-appointment. (Rev.) JOSE A. GONZALES
Camagüey, Cuba

ACU CYCLE OF PRAYER

May

3. St. Paul's, Brookings, S. D.; St. Luke's, New York, N. Y.
4. St. Augustine's, Rhinelander, Wis.; St. Augustine's, Kansas City, Mo.; Church of St. Mary, Flushing, N. Y.
5. Christ Church, Riverdale-on-Hudson, New York, N. Y.
6. Cathedral of the Incarnation, Garden City, N. Y.; St. John's, Southampton, N. Y.; St. Michael's, Fort Worth, Texas; St. James', Port Daniel Centre, Quebec, Canada.
7. Trinity, Brooklyn, N. Y.
8. Cathedral of St. Luke, Orlando, Fla.
9. Grace Church, Traverse City, Mich.

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by Samuel J. Wylie

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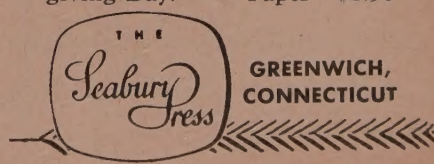
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O ALMIGHTY God, who madest the sea,
and gavest all that moveth therein for the use
of man: Bestow thy blessing, we beseech thee,
on the harvest of the waters that it may be
abundant in its season; protect from every peril
of the deep all fishermen and mariners, and
grant that they may with thankful hearts
acknowledge thee, who art Lord of the sea and
of the dry land; through Jesus Christ our Lord.
Amen.

Harvest of the Waters

The Rogation Days, which are the Monday, Tuesday, and Wednesday before Ascension Day (this year, May 7), are days of solemn supplication for God's blessing on the fruits of the earth. The Scottish Book of Common Prayer extends the idea to include fisheries and industries, and for the former provides the prayer given at left.

The Living Church

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Rogation Sunday
May 3, 1959

ANGLICANS

Flights of Strategy and the Man in the Pew

*by DEWI MORGAN

The appointment of Bishop Bayne as Executive Officer of the Anglican Communion could well mark one of the most important steps thus far for the Anglican Communion *qua* Communion. It is by no means mere journalistic imagination to compare it with the first Lambeth Conference held back in 1867. Then the Anglican Communion consisted of a number of individual Churches showing all the possibilities of growing ever further apart. Today, nearly a century later, those Churches have grown very close together in sentiment and in their common thinking. But they have not yet learned how best to apply that thinking to the greater glory of God.

Every serious student of the world mission of the Church has long prayed that the inspiration and vision granted at the ten-yearly Lambeth Conferences should be more energetically sustained in the intervening years. The Conference itself has long had its Consultative Council charged with this very thing. But such a council has not been effective in any wide sense largely because it lacked the corporate sense which a full time staff could give.

Furthermore, any serious student of the world mission has been only too painfully aware that the totality of Anglican resources has not been fully explored, let alone employed. The Church has been running on three cylinders. And "strategy" has been replaced by a haphazard system whereby individual dioceses or provinces seek their support where they may and with little knowledge of comparative needs. Are our priests, doctors, nurses, teachers, evangelists and other Church workers being employed to the best advantage? Is there an abundance in any one area to the detriment of another? What happens about money and missionary giving? Is one diocese being enabled to install stained glass windows whereas another cannot even put up wattle churches? Is the moment ripe for embarking on pioneer work at this point or a new project at that, or should every-

thing be devoted to the completion of some existing work?

Those are only some of the questions. But alongside all this there lie not only questions of strategy but of the ordinary man in the pew. How far is the ordinary individual able to pray *intelligently* for the extension of Christ's kingdom? Does he pray vaguely for the Church in Japan or has he access to the facts? Has the Church any right to urge people to pray, without at the same time providing the information about the subject of their prayer? At the present moment we are hard put to find the answer to many factual questions about the Anglican Communion. In some cases, to find out what is the position in some matter in all the dioceses one must write some 300 or more letters to diocesan bishops. Both the inquirer and the bishops would be saved much trouble if one central source were available. Bishop Bayne's new work, therefore, is not only concerned with the higher flights of strategy but also with the needs of each one of us. And both these can be served with much less trouble to all concerned simply because this new office has been set up.

To build such an organization clearly requires a man of particular gifts. It has been strongly felt in many quarters in England that the man for the job should not be an Englishman, for the Anglican Communion is not the Church of England "writ large." It is also quite clear that the man for the job should be a bishop, because only a bishop can fully enter into another bishop's problems and begin to assess their relative importance. Bishop Bayne's appointment is therefore welcomed with acclaim since he measures up so accurately. Both by his natural gifts and by his wide experience he is obviously the man. And the esteem and prestige he gained — or rather, enhanced — while in England for the Lambeth Conference makes the appointment very popular.

UNITY

Another Step?

Conversations will be continued with the Methodist Church looking toward intercommunion as a step on the road to ultimate organic union, according to a decision made by the Joint Commission

on Approaches to Unity at its organization meeting in St. Louis, Mo., on April 17. The Commission hopes in this triennium to reopen conversations with the United Presbyterian Church in the U.S.A. and possibly with the Southern Presbyterians. There has been an exploratory exchange of letters between Bishop Gibson, coadjutor of Virginia, the Chairman, and Dr. Eugene Carson Blake, Stated Clerk of the Northern Presbyterians. The Commission expects to make contact likewise during this triennium with both the United Lutheran Church in America and the Augustana Synod, Lutheran Church.

The last General Convention referred to the Joint Commission on Approaches to Unity the task of clarifying relationships between this Church and the Spanish Reformed Church and the Lusitanian Church of Portugal. The Commission accepted the responsibility and assigned Bishop Brady of Fond du Lac to undertake preliminary investigations.

Bishop Bayne of Olympia, new Executive Officer of the Anglican Communion, accepted appointment as a coöpted member of the Commission.

Bishop Gibson was reelected chairman of the Commission; Bishop Brady was elected episcopal vice chairman; the Rev. Powel M. Dawley, D.D., sub-dean of the General Theological Seminary, vice chairman; and the Rev. Charles D. Kean, D.D., rector of the Church of the Epiphany, Washington, secretary-treasurer.

SOCIAL RELATIONS

The 125% Americans

by BRADLEY WALLS*

Neither "rice Christianity" nor learning to speak Spanish are, of themselves, adequate methods for serving Puerto Ricans who migrate to the U.S. This was brought home to many delegates to a two-day conference on problems of Puerto Ricans in the U.S. held at the Cathedral of St. John the Divine, New York City. As one panelist put it, "Basically, we must win Puerto

*Mr. Walls is a vestryman of the Church of the Holy Apostles, New York City, and was co-editor of the Report on the Conference on Mexican-American Relations in the Southwest United States, which conference was held last January. He is an attorney associated with the firm of Cadwalader, Wickersham, and Taft in New York.

Ricans to the Church with the same hard grind used in winning Anglo-Saxons to the Church."

A resolution, proposed by Bishop Boynton, suffragan of New York, seconded by Bishop Armstrong, suffragan of Pennsylvania, and unanimously passed by the conference, recommended that the dioceses of the delegates to the New York conference be urged to initiate similar conferences in their dioceses utilizing the minutes of the New York conference proceedings so that the matters considered there may be brought to the attention of ever-increasing numbers of Churchpeople.

The New York conference, attended by more than 140 clerical and lay delegates from dioceses in 12 states and the commonwealth of Puerto Rico, was held under the auspices of the Division of Racial Minorities of the National Council.

Bishop Donegan of New York keynoted the conference by counseling the conferees to consider the problems facing Puerto Ricans coming to the U.S. mainland as opportunities presented to the Episcopal Church by fellow citizens from Puerto Rico. More than 800,000 Puerto Ricans are to be found on the mainland today, and most of these people are now living in urban areas. Over 600,000 Puerto Ricans reside in the metropolitan area of New York City alone. They contend, partly as an effect of cultural and linguistic differences, with problems that have always plagued migrants to the U.S. Inadequate housing, exploitations, loneliness, hostility; these are patterns familiar to Puerto Ricans.

Lecturing on "The Task Before the Church," the Rev. Donald Gowe, M.D., of the Church of St. Edward the Martyr, New York, asked, "Is the Episcopal Church called to do anything with reference to Puerto Rican people?" "Let Rome do it," Dr. Gowe said, "is one answer." However, Dr. Gowe pointed out that only 20% of the people on the island of Puerto Rico are connected with any Church. Other answers to the question of Episcopal Church responsibility include protestations that "our people won't stand for it;" "yes, if they were only like us;" and "yes, but really no." The last answer Dr. Gowe illustrated by pointing out that some Churches put out the official welcome mat for Puerto Ricans and follow up the welcome with "a deep freeze."

Dr. Gowe, who served the Church in Puerto Rico for 16 years, also detailed some of the opportunities for missionary work that Puerto Ricans presented. He narrated general problems which Puerto Rican children faced while learning to live in the city jungle, and outlined particular problems which Churchmen engaged in work among Puerto Ricans on the mainland are trying to resolve. Such difficulties as these were discussed: children left unattended because adults must work away from home; incidence of gang and street life; narcotics addiction.



The Church can win Puerto Ricans by the same hard grind it wins Anglo-Saxons.*

Dr. Gowe pointed out that the Church has organizational problems in this work and illustrated the perils of conducting "the social service church (a placebo), the children's church (forget the adults), and the *sociedad* church (more clubs than church)."

The conference began with discussion and lectures on the general problems which Puerto Ricans face both on the island and on the mainland. Mr. Joseph Monserrat, director of the New York Office, Migration Division of the Puerto Rican Department of Labor, spoke on the current status of the Puerto Rican in the United States, documenting the relation between the size of migration to the U.S. and the number of employment opportunities in the U.S. He noted that migration from Puerto Rico declined from 52,000 in 1956 to 27,000 in 1958, thus reflecting the impact of the recession on job openings here. He explained that migration to the mainland is controlled by an informal "family intelligence service" whereby Puerto Ricans already located here write their relatives on the island inviting them to come to the mainland because particular jobs have been promised for them. These migrants come into a new environment and are embroiled in problems which have existed for all migrant groups long before they came. The migrants highlight these problems with degrees of intensity that vary from area to area. Mr. Monserrat singled out the great pressures upon migrants to adopt American ways. These pressures tend to create second generations who deny their parents' culture and language and become "125% Americans." Sometimes these pressures create members of a second generation who resist and retreat from all assimilation. Mr. Monserrat said that Puerto Ricans have in fact adjusted more rapidly in the U.S. than any other groups preceding them. Legislation, unionization, and other social improvements have assisted this rapid adjustment.

At a discussion of the strategy of the Church which concluded the conference,

the Rev. Joseph A. Pelham, executive secretary of the department of Christian social relations of the diocese of Michigan said that if the mission of the Episcopal Church is the working out and showing forth of the Gospel, then the Church must rediscover its mission to urban society. In tackling the opportunities of this mission in cities, the Church must develop real competence in urban sociology and urban dynamics. It was his opinion that the Church must increase its detailed knowledge of the differences and similarities between the cultural patterns of Puerto Ricans and the facts of city life. Furthermore, he remarked, the Church has a duty to muster money, manpower, and leadership to respond to this mission. By becoming involved and committed to this work, the Church will dispel a reputation for not knowing and not caring about the problems peculiar to each community where the Church claims to minister.

Some participants in the strategy discussions commented upon the fact that many Puerto Ricans tend to follow pentecostal and spiritualist practices. The Rev. Victor Bursat, Yauco, Puerto Rico, noted that many Puerto Ricans are familiar with sacramentalism but its meaning has not been deeply ingrained in their lives. The Rev. Dr. C. Kilmer Myers, vicar of the Lower East Side Mission of Trinity Parish, N. Y., related how occasions arise when Churchmen must tactfully guide Puerto Ricans away from magic, superstition, and idolatry. Fr. Myers also sketched out the workings of his mission in developing the leadership potential of those who live in the neighborhood of the mission. He pointed out that Puerto Ricans are very adaptable but cautioned those who work among Puerto Ricans to be adaptable too; otherwise no grass roots involvement can develop among the people with whom the Church is trying to work.

*Churchpeople in Puerto Rico (of Church of St. Mary the Virgin, Ponce) join in the "procession of the creche."

Happy Day Not Soon

The Eastern Orthodox Church will take part in the ecumenical council to be called by the Pope only if the entire Christian world is invited, the Patriarch of Constantinople says.

The Patriarch's statement was contained in a message delivered to the U. S. Conference of the World Council of Churches meeting at Buck Hill Falls, Pa., late in April. It was delivered to the conference by Archbishop Iakovos*, new primate of the Greek Archdiocese of North and South America.

The Patriarch, Athenagoras I, was quoted by the Archbishop as saying,

"No synod can be called ecumenical unless it is truly such, that is, pan-Christian. If the Orthodox Church is invited, it will be represented only if the entire Christian world is invited to send representatives. The minimum representation of the other Churches would be their collective representation through the World Council of Churches."

Archbishop Iakovos told newsmen that no official contact had yet been made between the Patriarch and the Pope, or between the hierarchies of the Roman and Orthodox Churches. Informal contacts have been made, however, and the Archbishop himself talked to Pope John in February. This is said to be the first such contact in 350 years.

The Patriarch's message contained the opinion that Christian reunion would come first through reunion of the Roman and Orthodox Churches, because they are closer to each other than either is to Protestantism. "But I cannot see that happy day coming soon," he said.

OLD CATHOLICS

Reunion Conversations

by WOLFGANG KRAHL

Main subject of discussion at a meeting of the Old Catholic bishops of Central Europe held in Bonn was the resumption of reunion conversations with the Eastern Orthodox Churches and ecumenical relations in general.

Last summer a delegation from the Moscow Patriarchate told the Archbishop of Utrecht that the Russian Orthodox Church would favor resumption of reunion conversations with the Old Catholics.

Conversations between representatives of the Orthodox and Old Catholic Churches were held in 1875, 1892, 1896-1899, and 1931. At the conference in 1931, held in Bonn, full unity in faith was stated and full communion between the two Churches recommended. Because of political events, no further conversations were possible.

It was decided at the recent Bonn meeting that the Old Catholic Churches will act definitively in regard to the pope's ecumenical council only after deliberations with the Orthodox and Anglican Churches.

Received into the Old Catholic Communion was the Croatian National Old Catholic Church with her bishop, the Rt. Rev. Vladimir Kos, Zagreb (Yugoslavia). Thus, there are now eight autonomous Old Catholic Churches in communion with the Archbishop of Utrecht (and in full communion with the Anglican Churches), numbering some 600,000 members in 12 dioceses, and about 600 congregations administered by 20 Old Catholic bishops and 350 priests. The International Old Catholic Bishops' Conference has the highest authority within the Old Catholic Communion.

PUBLIC AFFAIRS

To Die or Not to Die

The questions, "Should the state continue capital punishment? Is it just? Does it work?" were debated in six Episcopal churches in Philadelphia, Pa. Twelve penologists, lawyers, law enforcement officers, and clergymen — two debaters in each church — argued the problem.

The debates, designed by the department of Christian social relations of the diocese of Pennsylvania, included scriptural and statistical quotations by both sides.

It was argued that the death penalty is a deterrent to crime, and that society has the obligation to exact one life for the taking of another. Some speakers for capital punishment contended that life imprisonment, the alternative to death for some crimes, has no meaning. The average, "lifer," they said, serves very little of his sentence.

Dr. Frederick S. Baldi, former superintendent of Philadelphia prisons attacked pardons and commutations granted by what he called "politically dominated governors and pardon boards." He said he knew from experience that prison inmates fear the death penalty and are deterred from greater crime by it.

Those against capital punishment argued that it is immoral, and the threat of it rarely deterred a man who is set on murder. Dr. Baldi's opponent, Henry T. Dolan, an attorney who is head of a Church committee on capital punishment, said, "To a person in extreme anxiety (such as a murderer) there is no future, only the present." Mr. Dolan quoted Luke 6:37, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned. . ."

Assistant District Attorney Thomas M. Reed, of Philadelphia, said recently imposed death penalties have definitely cut the number of murders in the city, especially robbery-murders.

Mr. Reed's opponent, Dr. Malvin Wolf-

gang, a University of Pennsylvania sociologist, countered by saying statistics show that states where the death penalty has been abolished have no more murders than they had before.

At almost the same time the questions were being debated in Philadelphia, Churchman LeRoy Collins, governor of Florida, asked the Florida legislature to abolish capital punishment in that state. He supported a bill introduced in the House which would substitute a mandatory life sentence for capital offenses. Governor Collins had recommended the life term, subject to no clemency for 25 years except upon proof of innocence.

[For further discussion on capital punishment, namely the Christian and Jewish viewpoints on it, see page 14 of this issue.]

Population and Parenthood

Protestant, Anglican, and Eastern Orthodox leaders from nine countries attended a special conference in Oxford, England, on the problem of responsible parenthood in relation to mounting world populations. It was held at Mansfield College under the sponsorship of the World Council of Churches and the International Missionary Council.

The conference took note of the increased attention devoted by many Churches and Christian councils to the question of the family in areas where population pressures are increasing.

It was announced that recommendations for future study and action would be sent to officials of the World Council and the IMC. [RNS]

METHODISTS

Bishops' President

Bishop Marvin A. Franklin of Jackson, Miss., has been elected president of the Council of Bishops of the Methodist Church. He succeeds Bishop G. Bromley Oxnam of Washington, D. C. Bishop Gerald Kennedy of Los Angeles, Calif., was named president-designate and will be in line to succeed Bishop Franklin at the end of his one-year term. [RNS]

EDUCATION

Official College for Second Province?

A clear call to the Second Province to consider recognition of Hobart College as the official college of the Church in New York and New Jersey, was voiced by Bishop Scaife of Western New York at Hobart's Founder's Day Conference on the relationship between the Church and the colleges associated with it [L.C., April 26].

Bishop Barry of Albany, who is president of the Second Province, pointed out that the machinery exists in the provincial

*Iakovos is the Greek form of James.

synod by means of which the province could establish formal and official relations with the college. "The province can claim the college, if the college is willing," he said.

Bishop Scaife suggested consultation between the synod and the college so "the synod might recognize the colleges [Hobart and William Smith] as the official colleges of the Church in the province and so the board of trustees of the colleges in turn might amend its statutes to permit the synod to elect one, two, or three persons as permanent representatives of the province on the membership of the board.

"We must reverse the trend which, through the last century, has divorced institution after institution that the Church has established from her control, and eventually even from her influence," Bishop Scaife said.

"It appears to be obvious," he continued, "that the establishment of a more formal and official relationship between the colleges and the Second Province is at this time indicated for the mutual service of each to the other and for the fulfillment of their common task of upholding the Kingdom of God on the one hand and maintaining the advancement of Christian liberal education on the other."

Academic Life's New Areas

The two principal jobs of the Church's College Work Division are "to nurture the expansion of college work across the country and to help improve the quality and depth and sensitivity of the work that is being done," the Rev. Philip T. Zabriskie said in his report to the annual meeting of the National Commission on College Work.

Both Mr. Zabriskie, executive secretary of the National Council's Division of College Work, and the Rev. Jones B. Shannon, executive director of the Church Society for College Work, who also reported at the Commission's April meeting at the Virginia Theological Seminary, called for "a new era in the work and witness of the Church within the colleges and universities of the nation."

Mr. Zabriskie reported that the 1958 General Convention "substantially increased the budget for missionary work in the academic world" to enable the division to expand its program of grants-in-aid to dioceses and missionary districts. "New priests and women workers can be employed in places where previously no work existed, and our work expanded where it has already been established," he said.

Additional increases for this program have been scheduled for 1960 and 1961, so that by the end of the current triennium "the Church will be more nearly adequately represented on the campuses than it has ever been before," he said.

Mr. Shannon warned the Commission,

however, that "much is left to be done." He pointed out new areas of academic life that the Church "must serve," including law schools, medical centers, married students, and the thousands of students now enrolled in "commuters' colleges."

"These parts of the university have hitherto been almost completely neglected," he said, adding that the Church Society for College Work, a private organization supported by gifts from interested persons, is financing experimental work in each of these areas.

The National Commission on College Work is an advisory and policy-making body that meets once each year to guide the staff of the Council's College Work Division in their work in this missionary field.

Bishop Hines of Texas is chairman, and its membership consists of the eight provincial secretaries for college work, elected representatives from each of the provinces, representatives of the Council's General Divisions of Women's Work and Laymen's Work, the executive director of the Unit on Church Vocations, the executive secretary of the Racial Minorities Division, two students and two faculty members.

IDAHO

Tearing Down and Building Up

Bishop Foote of Idaho recently held a series of meetings of clergy and laity at which much was accomplished.

A full day's session was given to the summer camp program under the leadership of the various staffs of the seven camps to be held at the Church campsite at Paradise Point in McCall, Idaho.

At a meeting of the Bishop and Council the chief actions of major importance were:

(1) The authorization of the purchase of a new residence for the Bishop of Idaho. This is necessitated because St. Luke's Hospital and Nurses Training School, Ltd., recently acquired the residence and property of the bishop which ultimately, along with the old St. Margaret's School for Girls, will be torn down and the entire block made into parking area for staff and visitors of the Church hospital.

(2) Authorization of the purchase of a residence building just one block from St. Luke's Hospital which will be remodeled into diocesan headquarters for the office space of the bishop's staff. It will contain four offices, conference rooms, and workrooms, along with a parking space in the rear. The present old wing in St. Luke's Hospital, which has housed the offices of the bishop, will be torn down to make way for an additional new five story building. This building, in conjunction with St. Luke's Hospital, will provide a diagnostic unit.

(3) Recommendation that the salary scale of missionary clergy in the district be revised so as to conform to the minimum set by the National Council.

CONVENTIONS

SOUTH CAROLINA

The Whipping Boys

A prominent facet of South Carolina's convention was a discussion concerning the National Council of the Churches and statements of the Cleveland Conference.

A resolution on the subject, introduced by the Rev. Edward B. Guerry, rector of the Churches of St. James, James Island, and St. John's, Johns Island, said:

"(1) Be it resolved by the 169th annual convention of the diocese of South Carolina that we emphatically do not agree with the proposal of the Cleveland Conference (Fifth World Order Study Group, November, 1958, under the auspices of the Department of International Affairs of the NCC) that Red China be recognized by this nation and admitted to the United Nations.

"(2) That, although we believe wholeheartedly in freedom of expression in a responsible manner for all people, we also are convinced that it is unwise for the General Board of the National Council of Churches, its agencies, and departments, and for conferences which meet under its auspices to issue statements on highly controversial issues of a political or economic nature, unless these are approved beforehand by the governing bodies of the constituent Communions, for the reason that the National Council of Churches cannot possibly speak in a truly representative manner for millions of Christians in America.

"(3) That we earnestly suggest that the National Council of Churches renew its efforts in these great fields of endeavor for the spread of the Kingdom of God, such as Christian education, missions, world relief, etc., and in which the various constituent Churches can continue to live and work effectively together.

"(4) That we reaffirm our conviction that the Ecumenical Movement is the most important religious fact of the 20th century, and that the present policies of the National Council of Churches will seriously impair or even destroy the progress of this great movement.

"(5) That copies of this resolution be sent to our Presiding Bishop, to the members of the Joint Commission on Ecumenical Relations of the General Convention, to the delegates who have been appointed to represent this Church on the General Board and the General Assembly of the National Council of Churches, and also to those who represented this Church at the recent Cleveland Conference; that copies also be sent to the various national magazines of our Church."

This resolution caused considerable debate, and, after several attempts to amend, it was passed 89-47.

In his annual address, delivered during the opening session of the convention, Bishop Carruthers of South Carolina charged that the ecumenical councils have been "convenient whipping boys for what member Churches have already said, sometimes more strongly," on the race issue.

Continued on page 18

New Patriarch

Archpriest Mina Albaramoussi Elmetwahad has been chosen as Patriarch of the Coptic Christian Church, which includes 6,000,000 Copts in Egypt, Ethiopia, the Sudan, Palestine, and South Africa.

He succeeds Patriarch Anba Yousaab II, who died in November, 1956, at the age of 78. His name was picked by a five-year-old boy from an envelope containing the names of three prominent nominees chosen earlier by the synod of the Church.

The new Patriarch, 57, once worked for Cook's travel agency in Alexandria; he became a monk in 1927. After living for six years as a hermit in a desert cave near Cairo, he was made abbot of the Anba Samuel Convent near Maghagha in Upper Egypt. [RNS]

CENTRAL AMERICA

Bilingual Manpower Needed

by the Rev. JONAS E. WHITE

At a meeting of the clergy of Central America it was decided that, because of the great distances that separate the various missions, the convocation of the missionary district will be held every three years, before the meeting of General Convention. In the years intervening there will be an annual meeting of the clergy and bishop, and country-wide meetings each year in each republic of the clergy and laity of the various missions in each republic.

A ministry in the Spanish language has been started at the Church of the Good Shepherd in San Jose, Costa Rica, to British West Indians who are nationals of the republic of Costa Rica.

Plans were formulated for the beginning of a ministry in Spanish to indigenous nationals throughout the five republics of Central America, but this is dependent on manpower — that is, trained clergy who are bilingual — and upon support of this work by the National Council. All clergy now coming into the missionary district of Central America will be required to have one year of language training at the Language School in San Jose, Costa Rica.

Bishop Richards, in his annual report to the clergy, listed the goals reached in the past year, and outlined those facing the clergy and laity in the year to come. The most notable result of this meeting was an understanding of the various problems that face each mission throughout the entire district, and a harmony and purpose among the clergy that should, in the coming year, bring closer together the widely separated missions in the five republics of Central America.

ENGLAND

Derby Changes

Seventy-year-old Dr. Alfred Edward Rawlinson has retired as Bishop of Derby. A theological scholar of vast prestige, he has been a noted worker in the movement toward reunion, and as chairman of the 1945 committee on the subject of the Church of South India gave his name to the "Derby report." When a don at Oxford he had among his pupils Sir Anthony Eden. He has visited America three times.

The new bishop of Derby is to be the Rt. Rev. Geoffrey Francis Allen, 56, at present principal of Ripon Hall (Theological College), Oxford.

He was secretary to the National Christian Council of China and chaplain to the British embassy at Chungking 1942-1944. D. M.

New Shape for Lebombo

Speaking at anniversary meetings of the Society for the Propagation of the Gospel, the Bishop of Lebombo, the Rt. Rev. Stanley Pickard announced significant plans for boundary changes in his diocese as a result of which the whole of Portuguese East Africa will come within it.

Beloved Pastor

The death is announced of Dr. Clifford Salisbury Woodward at the age of 81. He was Bishop of Bristol from 1933 to 1946 and of Gloucester from 1946 to 1953.

Bishop Woodward never sought fame by great public pronouncements or in any other way but he lives in the memory of his former clergy as a great and beloved pastor. He was wounded in France in the first world war and awarded the military cross.

NEW ZEALAND

Where Living Is Easy

Billy Graham's one-week visit to New Zealand is described by LIVING CHURCH correspondent Eric Cowell as "the greatest visitation the dominion has ever experienced." Mr. Cowell said that the press and radio coöperated enthusiastically in promoting the Graham visit. The governor-general received Dr. Graham. The railway department and transport authorities coöperated in arrangements for special trains and motor buses

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In New Zealand's late autumn, rain is "the general condition," says Mr. Cowell, but the rains held off for Dr. Graham.

In Auckland, 48,000 came to the first Graham meeting, and 60,000 to the second. In Wellington, the attendance was 30,000, and in Christchurch, 50,000.

Says Mr. Cowell:

"It is a fact that all churches are able to report increased attendance as evidence of the impact made by the campaign, and the churches have prepared to welcome these newcomers and to accept them into the fellowship of Christians. One city Anglican church has received at least 130 cards for people who made commitments to Christianity at Dr. Graham's rallies. Many ministers are freely using the word 'incredible' and still many more are rejoicing in the fact that for the first time the ministers of the various Churches associated within New Zealand's National Council of Churches are meeting together as fellow workers, forgetful of differences of origin, doctrine, and practices of worship."

Concludes Mr. Cowell, "It must all add up to something in a land where there is a very high standard of living and life is easy and the material things of life for the most part come first."

SCOTLAND

When to Marry

by the Rev. THOMAS VEITCH

The College of Bishops of Scotland has issued a statement on the subject of the marriage of theological students and of men in the first stages of their ministry.

The statement begins by saying:

"A vocation to the ministry is primary. It must therefore be the determining influence in the ordering of a man's life, every aspect of which is affected by his vocation."

After recognizing that God calls some clergy to serve Him in the married state, and others to find the fulfillment of their ministry in celibacy, the statement goes on:

"In any case marriage during training or shortly after ordination must limit the choice of work a man could undertake. Many of the charges suitable for training assistant clergy are unable to undertake the additional burden of providing accommodation and stipend for a married curate. This situation and the need for unmarried priests overseas constitute a call to personal sacrifice which cannot lightly be dismissed.

"For these reasons it must be accepted that the timing of engagement and marriage is not a matter for the decision of a student and his fiancée alone" and accordingly the bishops have ruled that "no candidate for the ministry may marry or become engaged to be married, except he shall have obtained permission to do so from the College of Bishops."

More news on pages 17 and 18



Mission hospital patients near Bombay, in poverty-stricken India, receive milk from Church World Service. How can a new Church, in India, be judged on a nylon-carpeted Convention floor as though it were in our identical cultural and religious tradition?

The Episcopal Church may be justly proud of the enormous strides and growth which have occurred during the years of leadership of the Most Rev. Henry Knox Sherrill as Presiding Bishop. This was noticeable at once to all who attended the formal and informal sessions associated with the General Convention in Miami Beach. Inherent in the actions of this Convention, however, were three hidden curtailments to the Church's growth which the new administration of the Most Rev. Arthur Lichtenberger will have to face.

The decisions of the 1958 General Convention curtailed the growth of the Episcopal Church in these ways: first, through the appropriation of insufficient funds for new and expanded work; second, through the development in the Church of a tendency now to give a legalistic interpretation to all its actions as a result of the debates over the approval of the Church of South India; and third, through the recognition of forms of clerical impersonalism which in time will widen the existing gap between the Church at home and the Church on the distant missionary frontier.

The three million of us within the fold of the Episcopal Church have especially to think and to pray about these matters. It is absolutely necessary, therefore, for us to consider in the beginning Christ's central command to His Church. It is expressed in these words, "Go ye therefore, and make disciples of all nations, baptizing them." The response to this God-given command is truly made when a clergyman — or a lay person in case of an emergency — addresses himself to a candidate through this word and deed: "I baptize thee in the Name of the Father,

A deputy to Miami Beach

✓ *voted an insufficient budget*

✓ *dampened South India*

✓ *widened the gap between the home and the mission*

How Convention Curtailed Church Growth

by the Rev. Laman H. G. ...
Rector, St. Peter's Church,

and of the Son, and of the Holy Ghost. Amen."

This is the primary way to find spiritual grace; and the basic growth of our Church during the next triennial will be measured in terms of our "new Christians." If one at a session or a meeting of the last Convention applied the thought, "How will the business at hand help the Church to go baptize," he would find himself frequently disturbed. The matter at hand usually had too much to do with past performance on the basis of too little money and not enough to do with the forthcoming harvest.

In the midst of the democratic processes of the great governing bodies of the men and women that form the three houses of the General Convention, it is all too easy to forget that Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Recently this correspondent had the privilege of looking at the white fields in Lebanon and Jordan. Our Lord's phrase about a "white harvest" immediately was recalled. The grain in this area of the world never turns golden, only white. Its whiteness against the brown earth is an impelling reminder that in Christ's mind an agriculture harvest is a symbol of a spiritual harvest.

When one thinks further about these words of Jesus and especially about their application to the current decisions of the 1958 General Convention, the thought, "Say not ye, There are yet four months, and then cometh harvest," gains greater significance. It is as though Jesus were saying to us all, "Say not ye, there are too little funds; or, there is not enough time; or, there is no Church magazine; or, there are not enough secretaries or, there are

yet three years, and then cometh the harvest." Actually the fields in which our Church is so gloriously serving are ready at the moment for the harvest. The failure of the General Convention to provide the full amount of funds for all departments of the National Council and their activities should in no case be considered a detriment to the execution of Christ's command, "Go baptize!"

A legalistic attitude also can dampen spirits and enthusiasms thus hindering the power of the Church to convert. The discussions at the Convention, especially in the House of Deputies, concerning the adoption of the resolutions establishing closer relationships with the Church of South India literally opened a second Pandora's box, one filled this time with the evils of human legalisms.

Here was a new Church in poverty-stricken India, a country of 390,000,000 people of whom less than 40,000,000 are literate, being judged on the nylon-carpeted Convention floor of the Deauville Hotel as though it, institutionally speaking, were in our identical cultural and religious tradition. Such was not the case.

India is on the march, and the Church of South India is one of the symbols of that great country's growth. Actually this body of Christians is infinitesimally small.

Of the three great peasant countries in the world, Russia, China, and India, India alone is not forcing the poor peasant to a different and communal way of life by seizing him by the "scruff of the neck," to use a phrase employed by Dr. Arnold Toynbee in his most recent book, *East to West*. Only India faces its enormous task of education, modernizing, and industrializing its serfs by the democratic process. India, although a neutral democracy, is the last great outpost of freedom in red Asia. As such she deserves our prayers. Most certainly the people of the small new Church of South India must have the welcoming hand of Anglo-Christian fellowship instead of the unbridled tongues of the ecclesiastical critics.

No true relationship between the Episcopal Church in the United States and the Church of South India can be established on foundations whose builders are pharisees. We must heed Christ's command, "Go baptize." None of us regardless of the language employed dare say, "I thank thee that I am not as the rest of men; I fast twice in the week. I give tithes of all that I get. I thank God especially that I am not as these South Indians!" Our Lord said unto certain ones who trusted in themselves that they were righteous, "Every one who exalts himself will be humbled; but he that humbles himself will be exalted."

The lack of humility and the rise of legalistic thinking as a result of the debate on the recognition of the Church of South India must be viewed along with the failure to appropriate adequate funds as the second major hindrance placed on the

Church by the Miami Beach Convention.

The third curtailment, clerical impersonalism, imposed on the Episcopal Church by the General Convention is an unseen evil that cannot be touched but only sensed. It will probably prove to be the greatest problem facing Presiding Bishop Lichtenberger and his staff.

Clerical impersonalism officially began in the Episcopal Church when the Detroit General Convention in 1919 created the National Council. The subsequent decision of the National Council to prevent missionary bishops from maintaining a personal relationship on a stewardship basis between their overseas missionary fields and the local parishes furthered the development of this climate of impersonalism. The gap between the Church at home and the Church on the missionary frontier appeared at Miami Beach to be wider than it had ever been before.

At the Convention's mass missionary meeting, for example, a fine and most deserving tribute was paid the Rt. Rev. Norman S. Binsted; but none of the other missionary bishops present were introduced. Not too long ago a department of the National Council printed a booklet on the work of an overseas missionary diocese, but the missionary bishop involved had not even been consulted. Our approach to overseas missions is all too frequently bureaucratic, archaic, and Victorian. We must reach the whole area of man's relationship to man in each of our overseas areas. This might mean that in addition to establishing and maintaining schools and hospitals, we might also need to supply agricultural depots as well as centers for training in home-industries. The same type of commission that the Presiding Bishop led to India might well visit our overseas missions and report to us ways in which conversions to Christ may be increased.

It is the direct contact on the part of the overseas missionary with the Church at home which will rejuvenate our impoverished and impersonal missionary program. The present system in which the National Council acts as an authoritative agent between the overseas missionary field and the parish churches is a form of ecclesiastical bossism that if allowed to continue will be disastrous to the Church as political is to either Republicans or Democrats.

We dream of building a truly Christian society. Let us resolve that neither lack of funds from high places, nor the legalistic fall-out from the Church of South India discussions in Miami Beach, nor the clerical impersonalism that prevents us from knowing our missionaries will hinder us in furthering God's Kingdom. We have all been signed by the sign of the Cross. Wherever we are, our heritage in the words of St. Paul, is glorious — "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all."

ns Convention:

thusiasm with legalism

nd Missionary Church

Growth

The Bible and Murder

The emotion which urges capital punishment can be embarrassingly akin to that which prompts capital offenses



Editor's Note: In a recent murder trial in Ventura, Calif., the prosecutor quoted scripture as an argument in favor of the death penalty. His quotation was "An eye for an eye; a tooth for a tooth." The defense attorney attempted to introduce testimony from a Jewish rabbi and a priest of the Episcopal Church interpreting the passage and giving modern Jewish and Christian views on capital punishment. The judge ruled such testimony incompetent. After the trial ended and the defendant, Augustine Baldonado, had been sentenced to death, the Ventura County Star-Free Press published the statements the rabbi and the priest had been unable to present in court. They are reprinted here with the kind permission of the Star-Free Press, Rabbi Glaser, and Fr. Gilbert.

by the Rev. William A. Gilbert
Rector, St. Paul's Church, Ventura, Calif.

During the course of the current murder trials reference has been made to the "eye for an eye" justice as advocated by Holy Scripture, namely in Exodus 21: 23, 24; Leviticus 24: 17 and 20, and Deuteronomy 19, 21. It was said that it "had not been heard that this section of Holy Scripture had ever been repealed."

First of all, indiscriminate quotations from scripture can be found to justify or condemn almost any conduct. Shakespeare was aware of this and said so. I have heard of an attorney quoting from the Book of Job. Unfortunately his adversary knew his Bible and recognized the speaker quoted was none other than Satan himself.

It is important to know when the particular scripture was written, by whom, and under what circumstances. As I understand it, the Bible is not that kind of a book, anyway; it is not a dead-level, equal value story but evolving, progressive, and cumulative. In any case, Jesus himself dealt specifically with this issue in the Sermon on the Mount, as reported in the Gospel according to St. Matthew 5:38ff.—"Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth But I say unto you, that ye resist not evil" St. Paul in the Epistle to the Romans 12:17, 19, 21 said: "Recompense to no man evil for evil

avenge not yourselves for it is written, Vengeance is mine, I will repay, saith the Lord. . . . Be not overcome of evil, but overcome evil with good." Certainly I cannot find anywhere that Jesus advocated revenge, retribution, and retaliation.

However, even in the Old Testament quotations the "eye for an eye" admonition was a limiting and humanizing step. The general Mediterranean morality of the day was retribution—but the Hebrews insisted on only an eye for an eye. This rule was against personal retaliation and clan revenge—the taking of more than an eye and the death of more than the actual murderer. Besides this, the Jewish tradition went on in later days to so hedge the law around with exceptions that it was said "Any Sanhedrin that takes one life in 70 years is a bloodthirsty Sandhedrin." (The Sanhedrin was a sort of supreme court.) But my colleague, Rabbi Glaser, undoubtedly has dealt with this part of the story.

Just this year several national conventions of various Churches have gone on record against capital punishment; the Episcopal Church, the American Baptist Convention, the Central Conference of American Rabbis. The American Correctional Chaplain Association, meeting in national convention at Chicago, in 1947, passed such a resolution. I moved it, Father Michael Cooney of Chino and Rabbi Joshua Sperka of Detroit seconded it, and it passed virtually unanimously. The *Christian Century*, the greatest of the undenominational weeklies, has supported the abolition of the death penalty editorially and in articles.

No, modern Christianity does not support the "eye for an eye" justice and is generally against the death penalty.

Personally I have heard of no more cold-blooded crime than the one currently under consideration, but that is not the subject of these observations.

by Rabbi Joseph B. Glaser
Ventura County Jewish Council

The biblical verse, "An eye for an eye, a tooth for a tooth . . ." has been quoted recently in this community as justification for seeking the death penalty, as well as in opposition to the current attempt to do away with capital punishment in the state of California. Those who so quote should know that for over 2,000 years this so-called

"law of retaliation" has been interpreted by the rabbis and judges to mean the *value* of an eye, the *value* of a tooth, etc.

Although in the very early origins of the Hebrew people it may have been necessary to have such a stern and brutal deterrent to violence, for at least 25 centuries the Jewish people have recoiled in horror at the thought of such primitive justice being dispensed. Since it was not possible to change a letter of Holy Scripture, the rabbis, as the official and authoritative interpreters, changed its spirit (just as our own Supreme Court often does with the United States Constitution). Thus, the *lex talionis* refers only to monetary compensation for damage done.

Yet, we find also in the Bible many commandments ordering capital punishment. The death penalty is enjoined even for violation of sabbath rest. Again, it was a wild and unruly people whom Moses led out of the flesh-pots of Egypt 3500 years ago. Strong and dramatic sanctions had to be imposed.

Subsequently, when the Jewish people had settled down in their own land, with their own system of justice and an emerging set of lofty values, the leaders of the people, the rabbis, judges, and sages, saw what we are beginning to see today, i.e., that capital punishment is not a deterrent to crime, that no court of men can take the life of a fellow human being, but that God alone can give life and God alone can take it.

They began to see that capital punishment is society's primitive and lustful cry for revenge, an emotion uncomfortably and embarrassingly akin to that which prompts the very capital offenses it seeks to punish.

Better lashes, said the rabbis, and impoverishment, and imprisonment where the guilty can ponder in lifetime dismay the sinfulness of his deed. So, as they had been forced by theological commitment to complete preservation of scripture in the case of "eye for eye," they reinterpreted the stern law of the wilderness. They said that the court could not invoke the death penalty unless it sat in the Chamber of Hewn Stones, from which it had moved forever. They said, "Any court that puts a man to death in 70 years is a bloodthirsty court." They devised rules of evidence that made it virtually impossible to sentence a man to death. In short, the Jewish law did away with capital punishment well over 2,000 years ago.

I am horrified and sickened at the acts of violence that have shocked this county in recent months. I am equally horrified and sickened by the acts of violence that are asked for in retaliation. Though the latter may be cloaked with the respectability of a distinguished courtroom and a generally-just system of laws, they still amount to nothing more than murder.

The Central Conference of American Rabbis and its western association concur and join with me in asking humanity to rise to the level at which it so often claims it is, by abolishing this archaic instrument of collective hate. Punishment, obviously there must be. Hatred, we cannot condone.

Speaking the Truth in Love

The pathetic story of the Scopes trial in Tennessee some 34 years ago is the subject of a current movie, vividly reminding us of the struggles of a past generation to reconcile biblical faith with the discoveries of modern science.

The stakes, in this clash between fundamentalism and evolutionism, seemed at the time to be larger than sober reflection today would admit them to be. Christian faith does not depend on the literal inerrancy of the Bible any more than it depends on the inerrancy of an infallible pope. Though the theory of evolution lost its case in Dayton, Tenn., it won its case in the minds of the American public; and yet the Churches have continued to grow and prosper, souls have continued to be won to Christ, and by almost any standard of comparison Christianity is stronger in the United States in 1959 than it was in 1925.

There is one standard, of course, by which Christianity may be adjudged to be weaker, and that is the standard which was directly at issue in the Scopes trial. People in general no longer believe in the scientific accuracy of the book of Genesis. If this is an essential part of Christianity, Christianity is in poor shape.

What is the Message?

What is, and what is not, the Church's essential message? What specific statements does the Church make, what specific norms does it employ, what distinctive attitudes or relationships does it uphold as the things which constitute Christian belief, Christian values, Christian life?

There was a very widespread impression at one time that this essential message included the proposition that everything the Bible said was to be taken as literally true: If this impression was wrong — and, of course, we have no doubt whatever that it was wrong — the question of the positive content of the Church's Gospel is still a vitally important one.

The scholars and thinkers of the Church in our own generation are constantly engaged in studying every aspect of the Church's life and message, in relating it to contemporary knowledge and attitudes, in employing new techniques for understanding and evaluating the Christian thought of the past. In doing so, they sometimes get quite far out on what seems to most of us to be very thin ice. The Church's message can be stretched somewhat, but there is always somebody who wants to stretch it too far. At the other extreme, the over-conservative theologian can develop a doctrinal system that is wholly within the Christian tra-

dition but incapable of being communicated to the present-day public.

Curiously enough, however, the conservative spokesman for Christianity is the one who in actual fact does make contact with the minds of the general public. In the Protestant world, the subtleties of neo-orthodoxy have nothing like the conversion power of the old-fashioned Protestant orthodoxy of a Billy Graham, of the Southern Baptists, of the Missouri Synod Lutherans. The more up-to-date the preacher's theology is from the scholarly point of view, the less sense it seems to make to the general public. The weakness of the Gospel for the modern man appears to be that there aren't very many modern men around.

The scholar is not, however, to be judged by the popularity of his message. If his studies do in fact result in a sounder and deeper insight into the truths of the Gospel and the predicament of mankind today, he is doing his job. A Niebuhr, a Tillich, a Bultmann is not to be judged by his success in winning a popular following. Nor, on the other hand, is he entitled to sit in judgment on the popular preacher or parish priest who, presenting Christianity in more traditional dress, succeeds in winning many souls to faith in Christ.

It is a built-in weakness of Protestantism that the scholar and the pastor have little in common, no meeting ground for disciplining the one ministry to the service of the other. Whole denominations go through a series of phases. They start out with a crude, but effective, Gospel based on fundamentalism or something very close to it. They grow a bit more respectable, establish schools and theological seminaries, refine their message. Later on, the denomination's intellectual leaders get the theological bit between their teeth and gallop off into some new theological fashion — modernism, or existentialism, or neo-orthodoxy, or what-have-you. When this trend works its way down to the parish clergy, the denomination stops growing and a new, crude denomination springs up to convert the common, un-modern man.

In the Episcopal Church, the means exists for Christian intellectual life that is able to resist being "carried about with every wind of doctrine." The means is the episcopate, which we believe was planted by God in His Church for the express purpose of bearing witness to the facts and truths and values and ordered life upon which Christian men may rely. It is the task of the bishops to patronize and protect scholarship, just as truly as it is their task to clarify the Church's basic teaching and witness when they are in danger of being obscured by scholarly speculations and fashions. But it is even more importantly the bishops' unique task to provide the meeting ground for scholar and pastor and layman, to shape them into a team devoted to the mission placed equally upon all of them by their common Lord and Saviour.

The Epistle to the Ephesians, according to one interesting current scholarly theory, is the work of an unknown scholar who edited and presented to the Church public the first collection of St. Paul's epistles. In his editorial preface, written in the Apostle's name

as a sort of summary and refinement of St. Paul's message, he urged the reader not to be, "carried about with every wind of doctrine," in the phrase which we have quoted above.

"Rather," he went on to say, "speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

This vision of the orderly growth of the body, with "some apostles, some prophets, some evangelists, some pastors and teachers" performing their several roles "until we all attain unto the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" is the vision we would like to set before the members of the House of Bishops of the Episcopal Church at the present time. Some prophets are confusing the issue for some pastors and teachers, and the apostles seem to us to be the logical people to exercise their ministry of coordinating these various contributions to the "equipment of the saints."

The question raised by many parish priests and laypeople is whether the faith expressed in the Apostles' and Nicene Creeds remains the Faith of the Church. In particular, does this Church still proclaim the Virgin Birth and the Resurrection in the plain sense in which they are affirmed by the Creeds? The large and spacious question of the "upbuilding of the body in love" must, in the practical realm, be brought down to just such abrasive specifics as these. What is the Church's Gospel? What is its essential message? That is what the House of Bishops must answer, in the exercise of their apostolic ministry, if the "prophet" and the "pastor and teacher" are to function as a body joined and knitted together.

We hope the House of Bishops will take up the question at their next meeting in the same frank and charitable spirit that characterized their pronouncement in 1923. Made two years before the Scopes trial, it served as a guidepost to those who could not conscientiously be either fundamentalists or modernists. We sincerely believe that the Church needs equally moderate and equally inspired guidance from its chief pastors today.

A Great Public Servant

The retirement of John Foster Dulles as Secretary of State is universally regretted. Mr. Dulles has in recent years been by far the most forceful personality in determining the shape of world affairs on this side of the Iron Curtain, and his firm guidance will be sorely missed during the critical days just ahead.

Of special interest to students of Church affairs is the fact that Mr. Dulles has been not only a religious man but a religious leader. He served during the war years as the chairman of the Federal Council of

Churches' Commission on a Just and Durable Peace and led the first study conference on world order, held in Delaware, Ohio, in 1942.

The period of Mr. Dulles' service as Secretary of State lay wholly within the time of what is called the "Cold War." Neither he nor any other western statesman invented the Cold War. It was forced upon the world by the aggressive postwar policies of Soviet Russia and Red China, and the cold-war battle lines had been drawn all around the globe when he came into office. As Secretary of State, he had the task of maintaining a firm posture of resistance against any further Communist aggression, of seeking to make uncommitted nations commit themselves to the West, and in general of assuring that the continuance of the Soviet aggressive policy would lead to no further gains by the Reds. This policy he carried out with firmness and considerable success, although the single-mindedness of his approach was sometimes resented by neutral nations and occasionally even by our firm allies who felt that there were other important foreign policy goals besides the goal of opposing Communism.

A Christian Outlook

Whatever Mr. Dulles has done, he has done not merely for prudential reasons, not merely as a patriotic American, but also on the basis of Christianity and a Christian theological outlook. By his own leadership and example, he has shown his belief that the Christian Faith is intensely relevant to world problems and that Church-affiliated organizations should concern themselves with such matters. We suspect that he was deeply disappointed last year when first the General Assembly of his own Presbyterian Church and then the Cleveland Study Conference on World Order — the fifth in the series which he himself initiated — voiced some rather sharp criticisms of America's foreign policy aims and methods. The main theological point lying behind these criticisms was that it is unwholesome to view foreign affairs as a conflict between the righteous (ourselves) and the unrighteous (our enemies). The more correct view, theologically, is to consider the conflict as one between two groups of sinners. In his speech to the Cleveland Conference, Mr. Dulles came vigorously to the defense of the view that our foreign policy is based on mobilizing righteousness against unrighteousness.

Whatever may be said in this area, the fact remains that when the Berlin crisis developed, most of those who had criticized Secretary Dulles were glad that he was the chief architect of and spokesman for the free world point of view. In one crisis after another in recent years, he has shown that courage and strength of purpose are the first requirements for dealing with the Communists and, when the chips were down, he has managed to carry all the hesitators and doubters along with him in a successful stand against aggression. We hope that both the example of his fortitude and the work he did in hammering out a common policy on Berlin just before entering the hospital will bear fruit in the negotiations that are yet to take place.

Mr. Dulles will long be remembered as a great public servant and Christian layman.

OLYMPIA ELECTION: Bishop Bayne of Olympia, executive-officer-elect of the Anglican Communion [see L.C., last week], told THE LIVING CHURCH that no arrangements would be made for election of aoadjutor for Olympia until his return from the April 28-30 National Council meeting. His plan is to go ahead with the regular convention of the diocese, May 21-23, not complicating its deliberations with a hastily called election. The convention will probably recess and be called back for the election sometime in June. Meantime, Bishop Bayne was shortling mightily over a headline in the *Hampshire Gazette* of Northampton, Mass., where he once served as a parish priest. The headline read: "FORMER RECTOR NOW HEADS WORLD ANGELICAN COMMUNION."

CUTS BEGIN AT HOME: Bishop Mallett of Northern Indiana has warned his diocese that the failure of some parishes to accept their fair share of the missionary financial responsibility will strike directly at the missionary work within the diocese. Writing in the diocesan magazine, *The Beacon*, Bishop Mallett said:

"We have accepted our whole missions quota for the national Church, so that *our loss*, through the failure of some parishes to accept their fair share, *will be borne entirely by our own missions*. It may amount to as much as a 20% cut. I must pass on to those who were unable to take their fair share, the earnest hope of every member of the bishop and council that before the year is over something can be done to increase the amount they have accepted."

CHURCHMAN HEADS STATE DEPARTMENT: Christian Herter, new Secretary of State, is a member of St. Paul's Church, Millis, Mass. During his Washington residence he has been an occasional worshipper at Christ Church, Georgetown.

LIKE LIKE: The Archbishop of Canterbury told LIVING CHURCH's Tokyo correspondent that asking him what he thought about the appointment of Bishop Bayne of Olympia as Anglican executive officer was like asking President Eisenhower how he liked the appointment of the Secretary of State. "Naturally I'm delighted," said Dr. Fisher, who made the appointment of Bishop Bayne.

APPROACH TO ISLAM: Recent conference in Asmara, Ethiopia, has called for constructive steps to promote greater amity between Christians and Moslems, and greater unity and understanding among different Christian Churches in Moslem lands. The conference called for Churches and individual Christians to "recognize

the points of involvement between Islamic and Christian doctrine," and expressed hope for "increased opportunities of fruitful, spiritual, and intellectual intercourse." The conference also called for formal discussions among middle eastern Christian bodies on "differences in faith and order, believing that a whole Church is the only sufficient expression of a whole Christ." The meeting at Asmara was sponsored by numerous Protestant and interdenominational groups, including a commission of the United Presbyterian Church in the U.S.A. Christians from 20 countries participated.

RENAME AND RETRENCH: United Presbyterian Church of the U.S.A. is limiting its missionary commitments overseas and renaming missionaries as "fraternal workers." Recent example: UPC turned over control of 57 missionaries and a million dollars in property to the National Evangelical Church of Syria and Lebanon. Said a UPC official: "We've just about abolished the word 'missionary.' We have a strong conviction that the era of the white man's burden in religious work is just about over. Now we are equal partners."

BAPTISTS NOMINATE ROME: Two Baptist ministers have urged that the Roman Catholic Church be invited to join the World Council of Churches. The proposal was made at a New York meeting recently by the Rev. John C. Slemp, editor of a Baptist periodical, and the Rev. Howard Moody.

COPYRIGHT VIOLATION: The Church of England has no right to call its Communion service the "Mass," according to a Roman Catholic priest. Writing in protest against advertisement of the Christmas services of St. Mary's Church, Stratford, England, as "Masses," the Roman priest, the Rev. F. Johnson, said, "The Mass is the worship of the Catholic Church, the Church of Rome, and is lawfully offered by her. The Mass is validly offered in the Orthodox Churches. But to the Church of England, which replaced the Mass with a Communion Service and altars with Communion tables, the Mass in no sense belongs; it can be offered neither validly nor lawfully."

BEYOND TOLERATION: The east-west crisis over Berlin is "potentially explosive," but the west must reject Soviet demands, Dr. O. Frederick Nolde told a Philadelphia audience recently. Dr. Nolde, director of the Commission of the Churches on International Affairs (WCC and IMC agency), is quoted by RNS as saying that for the western powers to yield in Berlin "would be to set the stage for successive Russian demands to a point beyond toleration." He called the situation potentially more

dangerous than Korea or Formosa, and said: "Neither side, by premeditated act, would start war, but the danger lies in the fact that two major powers are in direct confrontation and therefore in great risk of miscalculation which would lead to war."

MISSION TO MOSCOW: Sen. T. J. Dodd (D-Conn.) called on the U.S. government to include a religious exhibit in the American pavilion at the Moscow fair this year. "I consider it inexcusable that any exhibit purporting to be representative of American life should fail to depict its most important aspect," the senator wrote the head of the U.S. Information Agency.

GAMBLERS ANONYMOUS: A Methodist minister in Las Vegas, Nev., has started a chapter of Gamblers Anonymous in his church. The group takes no stand pro or con legalized gambling, but seeks to apply the methods of Alcoholics Anonymous to the person "who gambles because gambling is an addiction he cannot stop or control."

NCC SHIFT: The Rev. Raymond A. Gray of Flint, Mich., has been named executive director of the NCC department of overseas union churches, succeeding the Rev. Robbins W. Bartsow. Mr. Gray is a Baptist and has been executive director of the Greater Flint Council of Churches.

SUMMER WORK CAMPS: Two hundred American young people will join some 800 from other countries in 46 ecumenical work camps this summer under a program sponsored by the WCC. Participants must be between 19 and 30. Projects include landscaping a hospital in Okinawa, building a vocational school in Korea, renovating a girls' dormitory in Tennessee. No more than four Americans will be in any one camp.

JUNIOR VERSION: The United Nations Commission on Human Rights has adopted a Children's Charter, patterned after the UN Universal Declaration on Human Rights, which declares that children shall be protected against practices which foster racial, religious, or national discrimination or hatred. The charter, which contains 11 principles, urges UN member countries to guarantee children at least a free elementary education, adequate nutrition, housing, recreation, and medical services. Declaring that the child's education should promote "mutual understanding, tolerance, and friendship among all peoples and racial or religious groups," the charter calls for respect of the rights of children, "regardless of race, color, sex, language, or religion, and political, national, social, or other origin, whether born in or out of wedlock."

Conventions

Continued from page 10

"On the race issue," he said, "it is only fair to point out that the ecumenical councils have said nothing that has not also been said by the conventions of member Churches. On this issue all the large international Churches — Catholic, Orthodox and Protestant, Lutheran, Methodist, and Episcopal — have said about the same thing, as any examination of their statements will reveal." He said:

"Chief criticism in this country has been that the National and World Councils make statements on public issues distasteful to some of the members of the member Churches. We should remember that the member Churches keep their complete independence. The Episcopal Church is not committed to any statement made by any ecumenical council of which it is a member. . . . No one can speak for the Episcopal Church except the General Convention, or, while it is not in session, the House of Bishops or the National Council. It should be enough to know that in the ecumenical council we are fairly and adequately represented, that the issues are fairly presented, fully debated, and fairly voted upon. . . .

"We are not working for a centralized, imperialistic super-Church, which requires uniformity of worship and organization throughout the world. We visualize the wonderful combination of authority and freedom, unity and diversity. . . . in essentials unity, in non-essentials diversity, in all things love. . . .

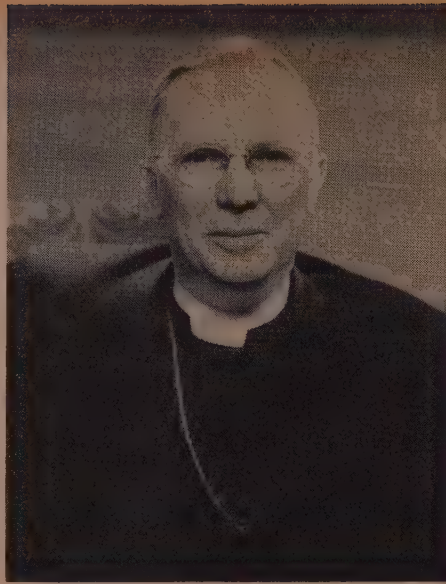
"The Church's answer to communism must be three-fold. The Church must speak out against the evil of communism and resist it with all the spiritual force at its command; it must be as passionately dedicated to Christianity as communists are to communism; and it must employ an evangelism program reaching behind the Iron Curtain. . . .

"I approach the race issue with deep humility because although this is one of the most serious matters before our nation today, I have no solution to offer. I can only share with you a few convictions.

"Equally conscientious Christians differ on this problem and we must stop attributing evil motives to people just because they do not agree with us. . . . We must stop pasting ugly labels on those who disagree with us. . . . If the Church has a ministry of reconciliation, it should exercise it in this area of race relations."

During convention two new missions were admitted into union — Church of the Holy Spirit, North Charleston, and All Saints, Florence; and one mission, Holy Trinity, Charleston, was admitted as a parish. This is the first time in several years that two new missions have been admitted at one time.

Convention had several workshops from which came a number of interesting resolutions. It was voted that the diocese would again have an advance fund for capital improvements of \$25,000; and that a permanent committee on recruiting of ministers be established. A committee to work toward a diocesan teaching mission was voted on.



Bishop Carruthers: After he defended the NCC, his convention voted to condemn it.

The armed services and their relationship to the diocese came into discussion and one of the important resolutions adopted by convention was:

"Whereas, the military personnel and their families stationed in and near this diocese are increasing sharply in number; and,

"Whereas, no adequate program exists in our diocese to administer to them;

"Therefore, be it resolved that a committee be established by the executive council of this diocese to appraise and study this condition and implement an effective diocesan program; and that, furthermore, each parish priest appoint responsible laymen or laywomen to implement a ministry that will seek out and involve military personnel of all ranks and sex.

This year represents the 15th year of the consecration of Bishop Carruthers, and the convention gave him a standing ovation. The convention also gave the Bishop a standing ovation for his annual address and directed that it should be printed in the diocesan paper.

ELECTIONS. Standing committee: clerical, T. S. Tisdale, S. G. Clary, E. B. Guerry, DeWolf Perry, E. J. West; lay, H. P. Duval, Jack Wright, B. A. Moore, DeRosset Myers, J. R. Sosnowski.

Executive council: clerical, Milton Crum, J. R. Horn, Grayson Clary; lay, E. L. Wilcox, W. R. Mead.

KANSAS

100 Years

The diocese of Kansas held its 100th annual convention in Grace Cathedral, Topeka, April 5 and 6. Women of the diocese presented a silver alms bason as a thank offering for the 22 years of Bishop Fenner's episcopate. Also presented was a portrait of Bishop Fenner who is scheduled to retire on September 29.

ELECTIONS. Standing committee: clergy, L. S. Olson, B. C. Latimer, H. R. Heeney, and H. L. Spencer; lay, Dr. G. S. Hopkins, James Cooper, Corlett Cotton, Eugene Wentworth.

Executive council: clergy, L. S. Olson, J. R. Peters, E. O. Minturn; lay, Clay Hendrick, Jr., Dr. G. S. Hopkins, Park Wilcox.

SOUTHWESTERN VIRGINIA

For a Haven, a Sharp Line

Southwestern Virginia's convention gave considerable time to a debate on the question of racially desegregating the youth conferences at Hemlock Haven, the diocesan conference center near Marion in Smyth County. The lines were sharply drawn; most of the clergy and a few of the laymen favored integration in some form, the majority of the laymen and several of the clergy were opposed. Most of the voting was by orders. A number of proposals were offered and rejected. The resolution finally adopted provided that there will be no diocesan youth conferences at Hemlock Haven in 1959 — no reference to the future.

ELECTIONS. Standing committee: Rev. J. S. Wellford; B. F. Parrott. Executive council: clerical, Perry Burton, L. H. Fracher, Alexander Robertson, Robert Thomas; lay, R. E. Johnson, Dr. F. J. Gilliam, G. B. Walker, Jr., Blake Newton, Jr.

SPOKANE

Diocesan Status in 1964

The district of Spokane at its convocation adopted a four-point program leading to complete self-support by 1961 and application for diocesan status in 1964. By action taken last year, the district has relinquished one-third of its subsidy from the national Church. Another third is to go in 1960 and the last by 1961. In 1962 a capital funds drive is to be organized to augment the existing loan fund for local building, provide the district's share for building the Church Divinity School of the Pacific, and enlarge the present small endowment for the support of the episcopate.

Bishop Hubbard announced that the communicant strength of the district had passed 10,000 for the first time in its history. New missions were admitted at Veradale and Newport, and it was announced that the Church of the Nativity, Lewiston, Idaho, had organized a parochial mission at Orofino.

OREGON

Centennial Development

The diocese of Oregon marked centennial observance of statehood by voting an \$817,712 diocesan development program for the fast-growing northwest.

In May, 1851, an Episcopal clergyman came to Portland and found about 1,200 inhabitants. Today that many people are planted in one summer by rapidly-developed housing tracts. Oregon had a communicant increase of 6.36% in 1957.

Three different areas are included in the new fund: local growth, institutions, and the Church Divinity School of the Pacific. For diocesan parishes and missions there is a \$100,000 revolving loan fund, \$75,000 for new land sites, and

\$25,000 for diocesan operating capital. A program for the aged receives \$100,000, college centers \$55,000, and conference centers \$30,000. CDSP is down for \$388,712. Campaign fees and expenses are set at \$44,000.

NEW MEXICO & SOUTHWEST TEXAS

Big Budget

The largest budget ever passed in the diocese of New Mexico and Southwest Texas, \$97,000, came out of the April convention.

One item of the budget was for the employment of a diocesan director of religious education. Also approved was the appointment of a missions priest for Albuquerque with a view toward forming a new parish in that city.

The Rev. Louis Cantrell, presently serving in Gallup, was named by the convention to serve as fulltime priest at the University of New Mexico, Albuquerque.

Guest speaker was Bishop Saucedo of Mexico.

The Devil on the Cover

Although the cover photograph was made on Ash Wednesday, the theme is seasonless.

At the Ash Wednesday night service at St. James' Church, New London, Conn., when the Rev. Thomas C. Schmidt, assistant minister, finished his sermon, the rector, the Rev. Paul D. Wilbur entered the church from the Narthex, made up as a devil. He congratulated Mr. Schmidt on his excellent sermon, which had called the congregation to total commitment to the claims of Christ. The intruder explained he was Unholy Glee, and that he was named this by his fellow devils because he received such terrific enjoyment from watching the tortures of Satan's victims.

When asked why he was so pleased with the sermon, he said that it was said in exactly the same way that it had been said for years and, though true, few humans believed it, much to the enjoyment of devils. Mr. Schmidt defended the sincerity of the people and Unholy Glee claimed they were quite insincere.

Unholy Glee agreed that if 50 people attended the Wednesday night Lenten discussion groups, then Mr. Schmidt's opinion of the people was correct.

The procedure accomplished its purpose in that there was awakened interest, and parishioners were sympathetic and appreciated the motive behind the unusual features of the service.

sorts and conditions

ON A RECENT Saturday night, when I called my wife from New York, she came on the phone with, "Hello, J. B."

"WHAT do you mean, 'J. B.'?" I asked her. "Well," she said, "we haven't been flooded out yet, but the river is out of its banks and creeping up the lawn. Lots of other people's homes have been flooded. Park benches and logs come floating down the river at 20 miles an hour. People come and stand on the bridge to watch the excitement. And when I lie in my bed, I can hear the river roaring like Niagara Falls."

"I WISH I was there to see it all," I said. "So do I," she said. One of the laws of nature around our house is that I am always out of town when anything really big goes wrong.

IN MY hotel room, I looked at the newspaper beside the telephone. A headline said, "Editor a Suicide in Hotel Room." Beside it was a picture of some people being rescued from flood waters in the shovel of a big earth-moving machine. Not till that moment had I noticed that they were people who lived along the Milwaukee River in Glendale, Wis. — my neighbors. I decided I wouldn't say anything to my wife about the headline beside the picture.

"WELL," I said, "if it's any comfort you can rest assured that our house will be the very last one to be flooded." "O.K., J.B.," she said. I had her call Michael to the phone so that I could give him instructions about gas and electricity — also, so that I could get a masculine point of view on how high the water really was and whether the bridge was getting clogged up with ice or debris.

A RIVER in flood is a terrible thing. If the water is going twice as fast as usual, it has eight times its usual erosive power; three times as fast, 27 times the power; four times as fast, 64 times the power. My wife came back on the phone, and I issued strict instructions that they were not to stick around in the house until the last minute. If the water rose to a certain point on the lawn, they were to move out.

HOWEVER, we were luckier than J.B. and his family in Archibald MacLeish's play. The water didn't get to that point. Some days later, when I came home, I pulled out the sketches I had

made when we were planning the house and proudly showed my wife the calculations about water level, bridge level, street level, etc., which had led me to build the basement only one foot into the ground of the lot and then fill in around it. Though we live on the river bank, we have one of the driest basements in Milwaukee county.

BUT THIS doesn't mean (a) that some day the flood waters might not rise higher than ever before; (b) that other calamities will not strike.

THE DISASTER that struck our former home a few years ago was not an "act of God." It was a decision by men as to the best place to put a county expressway. We really like our new place better, and we were fairly treated in the matter of dollars and cents. Yet, earthly solidity and security departed from the universe when we lost the fight to defend that beloved place. I am no longer able to look upon myself as a man who can do everything that is necessary to protect his home and family.

IT SEEMS to me entirely necessary to believe that God sends us these things. Though I am not able to provide, God must be able to. And if He is able to, then what happens is the effect of His will, even if His will be merely that natural law shall follow its course.

THUS, the thing that is demanded of us when disaster comes is not just a stiff upper lip and a valiant effort to rebuild but an affirmative spiritual response. If every sorrow comes from God, then every sorrow is a blessing in disguise.

THIS IS a hard thing to say to anybody who has just received the blow. I can't talk to my neighbors a couple of blocks upstream about what a good thing God has done for them by causing inches of mud to be deposited on their floors, carpets, drapes, and furniture. The most convincing kind of testimony a Christian can give about God under these conditions is to pitch in and help get things fixed up.

I AM GLAD, now, that God detached us from our first house along the river. A Christian, or even a prudent man, shouldn't clutch any earthly thing so tightly as to distort his awareness of what is permanent and what is not. Whether one by one, or all together, some day every earthly possession will be torn away from us. It is never too early to begin learning an inner detachment which can seal up these wounds as cleanly as a tree seals its twigs against the autumn shedding of its leaves.

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BOOKS

God the Basis

GOD, SEX AND YOUTH. By William E. Hulme. Prentice-Hall, Inc. Pp. 179. \$2.95. It is always interesting to read a young person's review of a book intended for young people. Stephen Andrews, son of the executive editor of THE LIVING CHURCH, has almost completed his freshman year at Antioch College, Yellow Springs, Ohio.

If the contents of *God, Sex and Youth* were modified so that the title could be "Sex and Youth," there would be almost no difference between it and any of a hundred other books designed to give teenagers basic wholesome information about the "facts of life." All the familiar chapters are found in the book — "Wholesome Dating," "What is Marriage?" etc., and all the familiar subjects are treated in a familiar, friendly, and helpful manner.

But the fact that Dr. Hulme's title begins with "God" shows immediately the difference between this book and the others of its species. The whole book is involved with the religious point of view. God must be the basis of a good marriage. God must be involved in wholesome dating habits. The beautiful oneness of a true, loving relationship between man and woman can only be attained by the experience of the same type of relationship with God and Christ. In this way God, not fear, is established as the basis and motivation for the teenage concept of sexual morality.

A suggestion to the reader: If you know of any teenager who is searching for help, whether his problems concern sex or not, buy him this book. But before you give it to him, read it; it will be worth your time.

STEVE ANDREWS

A bust of Msgr. Ronald A. Knox, Roman Catholic theologian and Bible translator who died in 1957, was unveiled at Trinity College, Oxford University. The bust is by Arthur Pollen, a Roman Catholic sculptor, and the cost was met by public subscription.

An imposing array of ecclesiastical and lay dignitaries gathered for the ceremony included Evelyn Waugh, whose biography of Msgr. Knox is expected to be published later this year.

A biblical scholarship also has been founded in memory of Msgr. Knox. As a young man he had been a fellow and lecturer of Trinity College. Then, before his reception into the Roman Church, he was Anglican chaplain to the college. In 1941, when he had already been made a monsignor, the college honored him by making him an honorary fellow. [RNS]

PEOPLE and places

Ordinations

Priests

Arkansas — By Bishop Brown: On April 2, the Rev. William E. Mitchell, vicar, St. Alban's Church, Stuttgart, Ark.

Central Brazil — By Bishop Sherrill of Central Brazil: On March 15, the Rev. Sydney Alcoba Ruiz, in charge, St. Luke's, Londrina, Parana. Address: Caixa Postal 1333, Londrina.

Oklahoma — By Bishop Powell: On February 27, the Rev. Carl W. Stokes, a former Methodist minister, now curate at St. Luke's, Tulsa, and vicar of St. Peter's, Tulsa.

Tennessee — By Bishop Barth: On March 4, the Rev. Thomas M. Hutson, in charge, Holy Innocents' Church, Trenton, Tenn.; on March 21, the Rev. Don D. Miller, assistant, St. John's, Knoxville. By Bishop Vander Horst, Suffragan: On March 7, the Rev. Herbert H. Catlin, in charge, St. Michael's, Cookeville, Tenn.; on March 11, the Rev. George C. Gibson, Jr., in charge, St. Francis', Norris; on March 14, the Rev. Samuel A. Boney, in charge, Christ Church, Brownsville, Tenn.

Deacons

Long Island — By Bishop DeWolfe: On April 4, Harold L. Elliot; William K. Hart, to be curate, Christ Church, Babylon, N. Y.; Ferdinand F. Saunders, to serve the Church of the Redeemer, Mattituck, N. Y.; Wayne R. Schmidt; and John F. Tulk, who will work in Utah.

Los Angeles — By Bishop Bloy: On February 24, the Rev. Dr. Miles Dawson, who was a Baptist minister for more than 20 years. He has been serving as lay assistant at St. Edmund's Church, San Marino, Calif.

Minnesota — By Bishop Kellogg: On March 21, Lemuel T. Bowen, director of Christian education at St. Stephen's Church, Minneapolis; and Robert A. Lesch, in charge, All Saints', Minneapolis.

Newark — By Bishop Stark: On February 28, Edwin Ball, to the perpetual diaconate; to assist at St. Paul's Church, Chatham, N. J., and elsewhere. Address 110 Chatham St., Chatham.

Appointments Accepted

The Rev. John Barton Andrew, formerly vicar of Kirkleatham Parish, Yorkshire, England, is now assistant at St. George's by the River, Rumson, N. J.

The Rev. George Y. Ballentine, Jr., formerly attached to the Chaplain's Office, District of Columbia General Hospital, and formerly curate at Christ and St. Luke's Church, Norfolk, Va., will on May 31 take charge of St. John's Church, Centreville, Va., and Christ Church, Chantilly. Address: Centreville, Va.

The Rev. Douglas J. Berndt, formerly rector of St. George's Church, Lee, Mass., is now associate rector of St. George's Church, Nashville, Tenn. Address: 162 Cheek Rd., Nashville 5.

The Rev. Thomas C. Chesterman, formerly non-parochial, diocese of California, is now rector of St. Barnabas' Church, Arroyo Grande, Calif. Address: 1194 Maple.

The Rev. Dr. William E. Craig has become assistant to the dean of Christ Cathedral, Salina, Kan., in addition to his duties as assistant director of St. Francis Boys' Homes, in the district of Salina.

The Rev. Dionisio de Lara, formerly in charge of St. Paul's Church, Camaguey, is now in charge of Iglesia Fieles a Jesus, Mantanzas. Address: San Juan de Dios 60, Matanzas, Cuba.

The Rev. Jose Del Nero, formerly rector of the Church of the Redeemer, Pelotas, R.G.S., Brazil, is now rector of Holy Trinity Church, Sao Paulo, S. P., Brazil. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

The Rev. Leonard D. Dixon, formerly rector of St. James' Church, Sonora, Calif., is now rector of St. Paul's Church, Santa Paula, Calif.

The Rev. Jose A. Gonzales, formerly in charge of All Saints' Church, Guantanamo, Cuba, is now

The Living Church

charge of St. Paul's Church, Camaguey. Address: Apartado 43, Camaguey, Cuba.

The Rev. Oscar Gonzalez-Martinez, formerly in charge of St. Mary's Church, Santiago de Cuba, is now in charge of All Saints' Church, Guantanamo. Address: Apartado 152, Guantanamo, Cuba.

The Rev. Jay McCormick Inwood, formerly acting chaplain of the University of California in Los Angeles, is now rector of the Parish of SS. Mary and Jude, Northeast Harbor, Maine.

The Rev. Charles M. Johnson, formerly in charge of Osgood Memorial Church and St. Peter's Mission, both in Richmond, Va., is now serving St. Philip's Church, Charles Town, W. Va.

The Rev. George V. Johnson, formerly vicar of churches at Dawson, Blakely, and Cuthbert, Ga., is now rector of St. Bartholomew's Church, North Augusta, S. C.

The Rev. Thomas N. Lyons, formerly in charge of St. James' Church, Marion, Ill., and St. Anne's, Anna, is now rector of St. Andrew's Church, Edwardsville, in charge of St. Gabriel's, Wood River. Address: Box 111, Edwardsville.

The Rev. Ralph E. Macy, who has been serving as vicar of St. Paul's Church, Altus, Okla., will on July 1 become assistant at St. Paul's on the Plains, Lubbock, Texas, in charge of college work at Texas Tech.

The Rev. Paul B. Miller, who formerly served St. Paul's Church, Mayville, N. Y., is now rector of Grace Church, Buffalo, N. Y. Address: 195 Lafayette Ave., Buffalo 13.

The Rev. Manuel Munoz, who was recently ordained priest, is now in charge of St. Mary's

Church, Santiago de Cuba. Address: Corona 802, altos, Santiago de Cuba, Cuba.

The Rev. William P. Neal, who formerly served St. James' Church, Laconia, N. H., is now rector of Trinity Church, Chambersburg, Pa. Address: 58 S. Second St.

The Rev. Oliver Nixon, who has been serving as assistant pastor of Grace Cathedral, San Francisco, youth adviser of the convocation, and chaplain of Laguna Honda Home, is now rector of St. Peter's by the Golden Gate, 420 Twenty-Ninth Ave., San Francisco.

The Rev. Albert V. Opdenbrow, formerly curate at St. Mark's Church, Brunswick, Ga., is now in charge of Grace Church, Cairo, Ga.

The Rev. Walter H. Pauley, who formerly served St. Paul's Church, Dallas, Texas, has been serving as locum tenens at Grace Church, Paris, Tenn.

The Rev. Roger P. Rishel, formerly associate rector of Trinity Church, Galveston, Texas, is now rector of St. Paul's Church, Orange, Texas. Church address: 1401 Park Ave.; home, 2617 N. Twenty-Third.

Mrs. Rishel is the daughter of the Suffragan Bishop of Texas, Bishop Goddard. The Rishels have a two year-old daughter.

The Rev. J. Marshall Roberts, III, who has been serving as fellow and tutor at GTS, will on June 1 become curate at St. John's Church, Oklahoma City, Okla.

The Rev. Sumio Takatsu, formerly assistant at St. Luke's Church, Vila Maria, Sao Paulo, S. P., is now in charge of the church. Address: Caixa Postal 4435, Sao Paulo, S. P., Brazil.

The Rev. Richard A. Watson, formerly in charge of Greenway Court Parish (Meade Memorial Church), White Post, Va., is now in charge of Melhany Parish (Grace Church, Red Hill, Va., and the Church of the Good Shepherd, Hickory Hill). Address: Neve Hall, RFD 3, Charlottesville, Va.

The Rev. Herbert A. Wilke, formerly rector of St. Christopher's Church, Houston, will on June 1 become the first full-time minister of St. James' Mission in the Mount Vernon area of Fairfax County.

St. James' is a new mission begun in 1958.

Missionaries

The National Council's Overseas Department has announced the following movements of missionaries:

The Rev. John B. Birdsall and his family returned to Japan at the end of March after extended study furlough in the United States. They are stationed at Kamakura.

The Rev. John F. H. Steward, M.D., and his family returned to Liberia in March after an extended furlough in the United States. He is assigned to Cuttington College, Suacoco.

Armed Forces

Chaplain (1st Lieut.) R. P. Jennings, formerly addressed at Offutt Air Force Base in Nebraska, may now be addressed: Chaplain's Office, 4039th Strategic Wing, Griffiss Air Force Base, Rome, N. Y.

Resignations

The Rev. Dr. Harold Bassage, rector of Calvary Church, Columbia, Mo., has resigned his work. He will go to England with his son early in July, and his wife and daughter will follow in Fall.

The Rev. Mr. Bassage plans to continue his ministerial work in England, living there for a year or two. He spent a summer in England several years ago and has been interested, as has Mrs. Bassage, in making a longer visit.

The Rev. William C. Bimson has resigned as priest in charge of St. Matthew's Church, Chatfield, Minn., and Emmanuel Church, Rushford, and retired from the active ministry. Address: 5300 Thirty-Third Ave. N., Minneapolis 22.

Changes of Address

The Rt. Rev. Alfred A. Gilman, retired Bishop of Hankov, formerly addressed in Berea, Ky., may now be addressed at 111 Hamburg Tpk., Pompton Lakes, N. J.

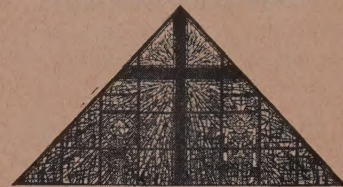
The Rev. Clifford Buzard, assistant secretary of the Unit of Research and Field Study for the National Council, formerly addressed at 1215 Church St., Evanston, Ill., may now be addressed at 1214 Grant, Evanston.

The Rev. Frank Damrosch, retired priest of the diocese of Pennsylvania, formerly addressed in

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sex, Conn., may now be addressed at 61 Pine St., Doylestown, Pa.

The Rev. William L. Lahey, Jr., rector of St. Paul's Church, East St. Louis, Ill., formerly addressed at 303 N. Seventieth St., may now be addressed at 3235 Audubon Ave.

All Saints Church, Richmond, Va., has moved from W. Franklin St. to 8787 River Rd., Richmond 29, Va. The rector, the Rev. Robert M. Olton, and his assistant, the Rev. McAlister C. Marshall, should be addressed at the new number.

The Rev. A. Campbell Tucker, retired priest of the diocese of Virginia, addressed for the winter in Charleston, S. C., has returned to his home at 130 Snead St., Ashland, Va.

Births

The Rev. Kenneth G. Davis, and Mrs. Davis, of St. John's Church, Stamford, Conn., announced the birth of their second child, Kristina Lynn, on March 24.

The Rev. Herman B. Huff and Mrs. Huff, of St. Andrew's Church, Douglas, Ga., announced the birth of their third child and third daughter, Elizabeth Theresa, on February 21.

Depositions

Gardner Smith, presbyter, was deposed on April 3 by Bishop Pike of California, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

Other Changes

The Rev. Charles G. du Bois, vicar of St. Stephen's Church, Choteau, Mont., has been named editor of the *Episcopal Evangel*, newspaper of the diocese of Montana. He succeeds the Rev. Donald Rhea of Missoula, who resigned because of ill health.

The Rev. John E. Erickson, vicar of St. Columba's Church, Camarillo, Calif., has been appointed dean of the Santa Barbara convocation of the diocese of Los Angeles, succeeding the Rev. Dr. George Hall. The Rev. Samuel H. Sayre, rector of St. Barnabas' Church, Eagle Rock, has resigned as dean of the Pasadena convocation.

The Rev. Haig J. Nargesian, rector of St. Thomas' Church, Camden, Maine, and secretary of

the diocese of Maine, is now managing editor of the *Northeast*, diocesan periodical.

Living Church Correspondents

The Rev. Albert H. Hatch, vicar of the Church of the Holy Apostles, Savannah, Ga., is now correspondent for the diocese of Georgia. Address: 608 Hampton St.

Fr. Hatch is co-editor of *The Church in Georgia*, recently revitalized diocesan monthly. He has also had college and secular journalistic experience.

D E A T H S

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Rev. Joseph R. Baird, retired priest of the diocese of Pennsylvania, died in Greenwood, Del., at the age of 82.

The Rev. Mr. Baird was born in Philadelphia, Pa. He attended Temple University, and was ordained to the priesthood in 1928. He served parishes in Maryland from 1929 to 1930, and was chaplain at the Philadelphia General Hospital and of the Philadelphia City Mission from 1930 to 1944, when he retired.

Mr. Baird is survived by his wife, the former Maude Davis.

Eva Glycine Lyman, mother of Sylvester A. Lyman, executive secretary of the Church Club of the diocese of Chicago, died April 7, at the age of 93.

Mrs. Lyman, a life-long member of the Church, was born in Brooklyn, N. Y. She was an active member of St. Luke's Church, Evanston, Ill., for 40 years. Before moving to Evanston in 1915, she was a member of All Saints' Cathedral, Milwaukee, Wis. Mrs. Lyman was active in the Girls' Friendly Society, and gave the chapel at the G.F.S. Holiday House at Green Lake, Wis., as a memorial to her mother, Lillian Glycine Ogden. When the Holiday House was discontinued as a camp several years ago, the chapel was moved to Menomonee Falls, Wis., where it now serves as the chapel of the new mission Church of St. Francis.

Mrs. Lyman was an associate of the Sisters of

the Holy Nativity, and a life member of All Souls' Guild.

She is also survived by her son, Alfred T., and a daughter Lillia.

Alice Elizabeth McLean, wife of the rector of St. Paul's Church, Chicago, Ill., died April 11, after heart surgery. She was 47.

Mrs. McLean was born in Morrestown, N. J., and attended Wilson College, Chambersburg, Pa., and the School of Industrial Arts, Philadelphia, Pa.

Also surviving are a daughter, Mrs. Sarah L. Dix, two sons, William D., III, and George H., her mother, Mrs. Sarah Hillman, a brother, and a sister.

John Peeler, life-long member of the Church of Our Saviour, Lincoln County, N. C., died March 23, at Lincolnton, N. C., at the age of 92.

Mr. Peeler, a farmer, was raised in one of the few North Carolina communities where there was a flourishing rural Episcopal church. As a boy, and later as a young man, he read Evening Prayer each Sunday afternoon in the church. For more than 70 years he walked three quarters of a mile across the fields from his home to the church.

As his sons grew up and married, he gave a piece of land and helped them build a house. So he lived surrounded by his sons and grandsons.

Mr. Peeler was buried in the churchyard beside his wife, who died 50 years ago.

Nellie Miller Plummer, wife of the Rev. John F. Plummer, rector emeritus of the Church of St. Michael and All Angels, died at McNeal Memorial Hospital, April 1, at the age of 81.

Mrs. Plummer, a devoted Churchwoman, had been organist of the Church of St. Michael and All Angels for 23 years. She was an active member of St. Elizabeth's Guild, and the altar guild for many years, and an honor member of the Berwyn Women's Club.

Mrs. Plummer is also survived by a son, Walter Dorsey, and two sisters.

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PRIEST, early forties, married, recent master's degree in education, wishes position as administrator or teacher, or both, in Church school. Experience, references. Reply Box S-261, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST, 29, ordained five years, desires school or college work. Reply Box H-265, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIR DIRECTOR (Woman) desires position in Catholic parish, full or part-time, combined with secretarial work. Music degree; liturgical music, especially singing of chant. Reply Box E-264, The Living Church, Milwaukee 2, Wis.

DIRECTOR RELIGIOUS EDUCATION available after June 1st. Experienced, mature, capable. Prefers southwest or west. Reply Box C-258, The Living Church, Milwaukee 2, Wis.

PRIEST, available late May or June for new opportunity. Reply Box H-268, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, Recitalist, Communicant considering change to active growing parish, desiring first-rate Church music. Minimum salary \$4800 plus teaching opportunities at nearby school, college, or university. Reply Box R-257, The Living Church, Milwaukee 2, Wis.

ORGANIST-DIRECTOR, (Male), now available, full or part time. Successful choir methods. Recitalist, excellent musical background. Reply Box B-262, The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
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- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

THE LIVING CHURCH reserves the right to forward only bona fide replies to advertisements appearing in its classified columns.

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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r; Rev. Wm. J. Brunninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30;
CH S 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45;
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser; Daily 12:10 to
12:40; HC Tues & Thurs 11, HD 11 & 12:10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

OMAHA, NEBR.

ST. BARNABAS' 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for
prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30



NEW YORK, N. Y. (Cont'd.)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 11
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-
charge
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay St.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyek,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th)
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th St.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 11
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
William H. Wagner, canon
Sun 8:30, 10:45

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; AC, Ante-
Communion; appt, appointment; B, Benediction;
C, Confessions; Cho, Choral; Ch S, Church
School; c, curate; d, deacon; d. r. e., director
of religious education; EP, Evening Prayer; Eu,
Eucharist; Ev, Evensong; ex, except; 1S, first
Sunday; HC, Holy Communion; HD, Holy Days;
HH, Holy Hour; Instr, Instructions; Int, Inter-
cessions; Lit, Litany; Mat, Matins; MP, Morning
Prayer; r, rector; r-em, rector-emeritus; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
v, vicar; YPF, Young People's Fellowship.